

THE
PAMPHLET.

OF THE LYAR *54th. 67. 14*
DISCOVERED,

5/6
2/10
(Printed Anno 1678) IN

A Brief Reply to a Malitious Sheet Spread in
and about Hartford, &c.

CALLED

The Voice of the Light, &c.

Ezek. 34. 2, 3.

*We to the Shepherds of Israel that do feed themselves, should
not the Shepherds feed the flock?*

*The Heads thereof judge for reward, and the Priests thereof
teach for hire, and the Prophets thereof divine for Money,
&c. Micah 3. 11.*

Printed Anno Domini 1678.



The voice of the Light, &c.

THe simple Reader at the first view may take the Pamphlet to be a Friend to, and a Lover of the Light; but on more serious consideration will find him to be as great an Enemy to the true Light, as ill deserving that maintenance he pleads for, were it allowable to any in the Gospel times; which it is not.

I cannot compare his dealing with the Light, and his mangling of it to any thing more pertinently, then to the *Levites tearing and dividing his Concubine*, Judges 19. 29, 30. and then sent her through all the Coasts or quarters of Israel, as he hath dispersed his abuse of the Light amongst his Neighbours or quarters, from whence he seeks his gain, as the false Prophets did of Old. And I doubt not but the serious Reader when he considers his nonsense on the one hand, and his violence to the Light on the other, he will say to his Neighbours, as the *Israelites did of the mangled Concubine*, viz. *And all that saw it, said, there were no such things done, or seen, since the time that the Children of Israel came up from the Land of Egypt, unto this day.*

Consider the matter, consult, and give Sentence.

The whole Pamphlet comes under two heads; First, some seeming Arguments to prove Tythes due to Ministers of the Gospel, Secondly, his gross abuse and mis-application of the Light to prove the same.

I shall briefly as they fall reply to them both; as he begins, so he ends with a lye, and throughout the whole Pamphlet thou wilt find it hard for him to forgo his lies serviceable to his Interest, and designs. He begins,

Thus saith the Light: Wo unto you Quakers, for yee are an evil and perverse Generation; a Generation that walk not in the Light, but love your own darkness better then the Light; you honour the Light with your lips, but your hearts and ways are far from it.

Now

Now this is a blasphemous lye, for he immitates the stile of the Holy Scripture, and there is no such place of *Scripture*, and addeth and unites his own malicious words with the words of the *Scripture*, and Prints them in the same Character with the words of *Scripture*, as if purposed (intended) to make the Reader believe they are all the very words of the *Scripture*; what gross abomination is this.

And in like manner he ends his Pamphlet, (*viz.*) *So that thus saith the Light, Repent and return; O ye Quakers; for oppression and violence are in your hands, and the ways of Peace, and of Justice you have not known; turn your eyes to the Light, and your hearts to Righteousness, and judgement, that you may do Justice, and love mercy, and walk as the children of the true Light, that enlightneth everyone that cometh into the World, Amen, saith the Light.* Either he speaks these words scoffingly, or seriously; if scoffingly, then he manifests what a Minister of Satan (and not of Christs) he is; if seriously, then he manifests what a blasphemer he is, for to take that to himself which is one of Gods glorious attributes (for it is said, *God is light*) is blasphemy. Now his beginning and ending words are not found written in *Scripture*, and no body I suppose takes this Pamphleter for a Prophet, and that he hath things immediately revealed to him from God, for himself (with the rest of his Brethren) I question not, believes immediate revelation to be ceased. Now then how can this Pamphleter say at the beginning of his Pamphlet, and also at the end of the same, *Thus saith the Light*, and quit himself from lying, and blasphemy: it becomes him to consider.

Thus Reader from his beginning and ending thou mayst guess what stuff thou art like to meet withal in the middle. For the Author himself thou mayst take to be a *Mendicant* -- if thou wilt, because he lays so much stress upon the old Crutches, *Petitioprincipii*, for it's the best bottom too he hath to stand upon (*viz.*) to take that for granted which is denied, that so he may deceive his Reader with less suspicion, and this generally is the foundation of the whole sheet; but now I come to his Arguments to prove the right of Tythes under the Gospel.

His first Argument is taken from the National Laws, which saith he, *preserves what we have, and makes it ours, and that the same Laws that made the ninth part of increase yours, give the tenth to the Minister, or Rector, &c.*

Ans. Here he takes for granted which is denied, for the Laws do not make any man a right that had none before, it only preserves or

conferres to every man his right. So that this Argument serves only to prove himself ignorant both of the Law of God, and of the National Law also; for all those Laws that preserve *meum & tuum*, mens rights and properties, do imply the right of the whole ten parts to be in the owner thereof, therefore he must give or set out the tenth part as his voluntary act, else the Minister or Rector by Law cannot take it; so that the very National Law supposes the right of property to be in the owner or occupier of the Land, and it is in his power to give the Minister or Rector (as he speaks) much or little, or not at all; for if he Plow he may give much, if he Graze then he may give little; or if he let it lye, lag or fallow, or turn it into a Warren or Park of wild Beasts, then nothing at all. Now if the Pamphleter was not a scoffer at the Light, he might see how the Law of the Nation hath not fixed the right of property to be in the Minister or Rector as aforesaid. Neither can he sue in right of property by a common Writ (*quare clausum fregit*,) which supposeth every mans property to be inclosed by the Law, though it lies in the common field, but must sue upon the Statute of treble damages; which also saith Tythes are to be sued for in the Ecclesiastical Courts.

The Light (saith, the Pamphleter) saith *thou shalt not steal*, &c. those are Thieves and Robbers that pretend to a Right and Title which the Law disowns, for the Law owns no Title, which is not derived either by Descent, Gift, or Purchase: by Descent the Minister or Rector, (so called) cannot legally claim them, for that cannot descend to another which is not [*in rerum natura*] as the increase and renewing of my land by my labour, is not; and therefore that cannot descend to another which never was in being it self; and if I Plow not, no Corn will grow, and I Mowe not if no Hay is made; and by Gift he can have no Title, because *Nemo dat quod non habet*, i. e. no man can give that which was never his to bestow: as the labour of the Child yet unborn: And by Purchase he cannot claim it, for the same reasons also; and if a Father should Sell and enslave his Child without his Childs privity or consent, the Law of England disowns such slavery: And therefore when England turn'd Christian, it disowned all those Laws and Customs and Villinages that were before. And if the *Whites* should turn *Blacks*, and Sell their Children for bondslaves, yet it is not unlawful for such Children to free themselves, when they come to a good understanding. *Tythe* is no property (as hath been said) until by my own Act I set it out, for it cometh not by the

the Land, nor challenge the tenth of the Rent, nor tenth Acre, but the tenth of the increase, renewing and growing in, and upon the Premises, &c. Thus its manifest by the true Light (which the Priests scorn) that the Minister or Rector so called hath no Right or Title by Law, without my free Gift or Consent. But saith the Pamphleter *the Seller abates of his Rates, on consideration that the Lands are Tythable, &c.*

Ans. Those that buy Lands the cheaper in times of trouble when great Taxations are laid upon them, that hinders not, but they may, and ought to enjoy them free, when they come to understand that such Taxations are unjustly or wrongfully laid upon their Land.

The Light, saith the Pamphleter, saith do unto others as you would that they should do unto you, &c.

The Quakers say so too, and affirm the Pamphleter to be that unprofitable Servant, or Rector that is guilty of the breach of this commandment who requires Tythes, where he hath done no Service, nor given any Spiritual thing, and would reap where he hath not sown, and demands dues of them that never reaped any Spiritual benefit by him, and yet claims it by the Law of the Nation, which saith quite the contrary (*viz.*) Dr. and Student [an approved Law Book] Cap. 4. p. 7. 8. *The Laws of Princes, the Commandments of Prelates, the Statutes of Commonwealths nor yet the ordinances of the Church, is not righteous, nor obligatory, except it be consonant to the Law of God, and by such Law of man as is consonant to the Law of God, it appeareth who hath right to Lands and Goods, and who hath not; for whatever a man hath by such Laws of the Nation, he hath righteously: and whatsoever a man hath against such Laws, is unrighteously had.*

Now the Divine right of Tythes being long since quitted, and not insisted on by the Pamphleter himself, (as I have heard) hath been denied openly in *Westminster-Hall*; and now I know not how he can get them, except like the Son of *Belial* mentioned *1 Sam. 2. 16.* who said, If thou wilt not give it me, I will take it by force.

And for his Plea of *Usage and Custome, &c.*

Ans. All Customs and Usages are either good, or bad; now good they cannot be, because they are both against the Law of God, and the old Laws of the Land, as is proved before, bid them must they needs be; and [*mala consuetudo abolenda*] saith the Lord Cooke *i. e.* bad Customs ought to be abolished.

The Light saith the Pamphleter, *tells you that you should give unto Cesar the things that are Cessars, &c.*

Ans. The Pamphleter is so concerned with getting his Tythes, that he forgets; or like S A T A N purposely omits part of the Text, (*viz.* *to give to God the things that are Gods*); but it seems if he can get Cesar on his side, he cares not though God be against him, and if he can get the [thing] of Tythes, he matters not what becomes of the things of God; if he hath but the Fleece he cares not what becomes of the Sheep. But the *Quakers* light (as he calls it) teacheth them first to fear God, and then they honour the King. First, to give God the things that are Gods, and then to give Cesar the things that are Cessars; and when both those are done, no Tythes belong to him as Minister or Rector.

The rest of his sheet is stuffed with such nonsense as this; sometimes charging the Light with what it never said, and sometimes the *Quakers*, with what they never did, and deals with both as wicked. *Ahab* dealt with honest *Micaiah*, (*viz.*) if possible he could have forced him, to speak what he would have him to say. I find him complaining of his honest Neighbours; You, saith he, remove my Land mark; You, saith he, with-hold my Ducs, &c. just like *Athaliah* against *Joash*, Treason, Treason, when the will of the Lord was Executing upon her.

Let us now for poor peoples sake consider, whether the *Quakers* in this day be not justified by many of the ancient Martyrs in their day, who bare the like Testimony against Tythes, as may be seen at large in the Book of Martyrs, (*viz.*)

John Wickliffe in 17 Article charged against him in these words (*viz.*) *That Tythes are pure Alms, and that the Parishioners may for offence of their Curates, detain and keep them back, and bestow them upon others at their own wills and pleasures.*

William Swinderbey saith, that no Priest ought to Sell, by Bargain and Covenant, his Ghostly travel, ne Prayer, ne Gods Word, &c. nor any worldly mens reward, to ask or take for these, or for any of these, &c.

Walter Brute in these words, that Tythes are mere Alms, and in case that Curates shall be ill, that they shall be lawfully bestowed upon others, the temporal owners, and that a Priest receiving by bargain anything yearly annuity, is in so doing a Schismatick, &c.

William Thorpe saith thus, *After Christs Ascention, and when the Apostles had received the Holy Ghost; they Travelled with their hands*

get their livelyhood, when they might thus do for busie Preaching; therefore by the example of himself, St. Paul teaches all the Priests of Christ to Travel with their hands, when for busie teaching of the People they might thus do; whose Priesthood God accepteth now, and will do unto the worlds end: and saith in the year 1211. Pope Gregory the Tenth, Ordained new Tythes, first to be given to Priests in the new Law; but St. Paul whose example all Priests of God ought to follow, &c. who wrought with his hands to get his living, and it were good Counsel if all Priests took good heed to this Heavenly learning of St. Paul, following him here in wilful Poverty, nothing charging the People for their bodily livelyhood, &c. for certain in whatsoever Dignity or Order that any Priest is in, if he conform him not to follow Christ and his Apostles in wilful poverty, and in other Heavenly Virtues, &c. though such a one be named a Priest, yet he is no more but a Priest in Name, &c. Augustine, Gregory, Chrysostom, and Lincoln approveth of the same, with much more to the same effect; which would be too large to Transcribe: yet he further saith, that Tythes were given in the Old Law to the Levites, and to the Priests that came of the Lineage of Levi; but our Priests came not of the Lineage of Levi, but of the Lineage of Judah, to which Judah no Tythes were promised to be given, and therefore Paul saith, since the Priesthood is changed from the generation of Levi to the generation of Judah, it is necessary that changing also be made of the Law; so that Priests live now without Tythes, and other Duties that they claim, following Christ and his Apostles in wilful poverty, as they have given them example. For since Christ lived all the time of his preaching by pure Alms of the People, and by example of him his Apostles lived in the same wise, or else by their own labour as above-said. I find in Eusebius lib. the 5th cap. 16. mentioning Apollonius against Montanus saying thus, That Montanus fed the maintainers of his Doctrine with Sums of Money, and great hire to Preach, which was forbidden in the holy Scripture, that the Prophets should take hire, Christ commanded his Disciples to take no mans Gold, or Silver, or Apparel, or two Coats; and by their fruits you shall know them; and further saith, that if hire be taken by a Prophet, he is no longer a Prophet; and Matth. 7. 15, 16. Christ bids beware of false Prophets, &c. and saith, by their fruits you shall know them which come unto you in Sheeps-cloathing, but inwardly they are ravening Wolves, tearing the poor Sheeps Fleece a pieces to cloath themselves: and they are also compared to Thorns and Thistles, rending and scattering their poor Neighbours, &c. Matth. 10. 8. Christ saith to the true Prophets and Ministers, freely ye have received,

received freely give, but the false take maintenance by force, so by the fruits you may know them, and Luke 2. 46, 47. several marks more are set down by which they may be known; as going in long Robes, loving Salutation in the Market-place, highest Seats in the Assemblies, and chief Roomes at Feasts, and devour Widows Houses, (which saith the Margent) by mentioning, is the goods and substance; and thus by their fruits you may know them saith Christ.

Wo be to the Pastors that destroy and scatter the Sheep of my Pasture saith the Lord, Jer. 23. 1. Therefore thus saith the Lord God of Israel against the Pastors that feed my People. Ye have scattered my flock, and driven them away, ver. 2. I have not sent these Prophets, yet they ran: I have not spoken to them, yet they prophesied, ver. 21. Behold I am against them that prophesie false Dreams, saith the Lord, and do cause my People to erre by their lies, and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this People at all saith the Lord, ver. 32. Whose possessors slay them and hold themselves not guilty: and they that sell them, say, Blessed be the Lord, for I am rich: and their own Shepherds pity them not, Zecha. 11. 5. The Stone which the builders rejected, the same is become the head of the corner: this is the Lords doing, &c. Matth. 21. 42. And whosoever shall fall on this Stone, shall be broken: but on whomsoever it shall fall, it will grinde him to powder.

These who desire to know why we refuse to pay Tythes, may be more largely satisfied in these Books of *Antony Pearson* of Tythes.

Francis Howgill, the Great case of Tythes, and Maintenance once more revived.

T. R. William Gibson Tythes ended by Christ, these were never Answered yet that we hear of.

JAMES PETERSON.

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